

**AMERICAN TRADITION**

#### **Which aspects of their doctor-patient relationship were most problematic?**

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10. *Leucosia* sp. (Diptera: Syrphidae) was collected from the same area as the *Chrysanthemum* plants.

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1960-1961

pp. 37

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TO WYOMING  
THE VISITORS GUIDE

— 198 —

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MAGNIFICAT

1978-102

1920-1921, 1922-1923

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Fig. 1. A. *Leucaspis* sp. (Hymenoptera: Encyrtidae) on a leaf.

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# THE MAGISTRATES SCRIPTURE.

PSALME. 81.6.7.

I have said yee are gods , and yee all  
are the children of the most  
highest, but you shal die like men  
& fall like one of the Princes .

May call this text  
the Magistrats scrip-  
ture, considering the  
state of kings & go-  
vernors, how much  
good they might do, and how lit-  
tle they performe. God becomes  
a remembraunce vnto them, and  
first shewes what a high calling  
Princes and rulers haue : and then  
last shewes what they should be proud of it,

& make their magistracy a chaine  
of ease, he turnes vpon them a  
gaine, as though he had another  
message vnto them, & tells them  
that though they be aboue other  
yet they shall die like other: and  
though they iudge here, yet they  
shall be iudged hereafter, and giue  
account of their stewardship how  
they haue gouerned, as straite as  
their subiectes how they haue  
obeyed. A good memorandu[m]  
for all in authoritie so to deale in  
this kingdome, that they lose not  
the kingdome to come.

*I haue said yee are gods, &c. How  
can he call them gods, which cals  
himselfe the onely God, & saith,  
there are no more gods but he  
Exay 44.5. 45.21. I haue made thee  
Pharaos God, saith God to Mo-  
ses, Exod. 7.1. because he had gi-  
uen him power to speake vnto  
Pharaos*

Pharao in his name, and to execute  
his iudgements vpon them. Out  
of this name, Rulers may learne  
how to gouerne, & subiects how  
to obey. As inferiour Magistrates  
do nothing but as the superiour  
Magistrate prescribeth: so they  
which rule vnder God, for God,  
must rule by the prescript of God,  
and do nothing but as their con-  
science tells them that God would  
doe himselfe. Therefore they  
which vse their power against  
God, which beare the person of  
God, and execute the will of the  
diuell: which make lawes against  
Gods law, and be enimies to his  
seruants, are worse then *Balaam*,  
which would not curse whom  
God blessed, and so much as in thē  
lieth, make God a lier, because  
they cannot so wel be called gods  
as diuels; such gods go to hell.

I haue said yee are gods, &c. First  
this name enformes vs what kind  
of rulers & magistrates we shold  
choose . Those which excell all  
other men like gods amongst  
men : for a king should be a man  
after Gods owne heart like *David*,  
as all those whom God set ouer  
his people in his mercie , and not  
in his anger, had some note of ex-  
cellencie aboue the rest, which  
God chose them by , as it is the  
**Magistrates marke:** the mildest  
man, *Numb.* 12. 3. or the wisest  
man, *I. Reg.* 4. 31. or the iustest man,  
*Heb.* 7. 2. As though if al these had  
met in one, the Inquisition should  
haue stayed there, & all giue place  
to him : but our vertues are so  
singled that he which was called  
the mildest , is not called the wi-  
sest, and he which was called the  
wisest is not called the iustest , as  
though

though God found some defect  
in his owne election, for when he  
chose one milde, another wise,  
and another iust: he shewed that  
hee would haue one which is  
milde, and wise, & iust, like him-  
selfe. *Elisha* thought that the sin-  
gle spirite was not enough, but re-  
quired that the spirite of *Elijah* 2.King.1.9.  
might be doubled vpon him, be-  
cause he was a Prophet which  
should teach other. So we should  
picke out the which haue a dou-  
ble spirit to be Magistrats, because  
they must governe other; as God  
picked forth *Iosua* in *Moses* his  
roome. He might haue chosen  
manie out of all Israel, which had  
the spirite of wisdome, but he  
chose *Iosua*, of whom he saith that  
he was full of the spirite of wise-  
dom, *Deut.* 34. 9. Shewing that  
if one be better then another, he

6 . The Magistrates

1.Sam.16.5.

should be chosen before the rest. Therefore *Samuel* went ouer all the sonnes of *Ishai*, to annoint a successour to *Saul*, and put backe one after another which thought themselues fit : yet there was but one amongst them which pleased God, & the Prophet could scarce discerne him : so necessarie it is that this choice be committed to none but the godly, because he which would haue chosen the best, yet liked another before him.

1.Sam.10.20.

Therefore there was such a scrutenie amongst the tribes to finde out the man whom God had chosen, as *Iethro* taught *Moses* to cull out of all the people, those which had best courage and feared God, and dealt truely, and hated covetousnes. Therefore a wicked man may not supply the place of God,

Exod.18.21.  
Moseb.23.2.

as the Scribes & Pharisees late in

*Moses*

Moses chaire, but as it is said of *Iudas*, let another take his place: so let better take their place, for they which are called gods must be like God. If all should be holy as he is holy: how much more should they be pure as he is pure, wise as he is wise, iust as he is iust, which beare his name, which supplie his person, and guide the world to good or euill: If the race should be to the swift, and the battell to the strong, then as *Saul* did exceed all the men of Israell from the shoulders up-<sup>1 Sam. 9.2.</sup>ward: so he which commaunds other, should exceede other in gifts of grace, that they may know him from the rest, and say this is hee that excells the rest in vertue, as *Saul* did in stature: like the king of Bees, which is fairest of all the huie. There-

fore if *Pharao* would let none but *Joseph* governe Egypt, in whom was the spirite of God, Gen. 41.38. much more ought Christian Princes in the choosing of *Josephs* in their common wealthes. And therefore they ought not to be like *Rehoboam*, which made them his counsellers, whom he should haue banished the court, 1. Reg. 12.8.

Secondly, this extolleth the calling of Magistrates, as *Jacob* honoured *Josephs* children, whē he said they should be called after his name: so God honoureth the Magistrates, when he giues them his owne name, calling them gods, as though there were a kind of godhead in them. These things pertaine to the wise and they themselues doe not alwayes see it: yet he which hath a spiri-

spirituall eye, and carrieth the pa-  
terne of God in his heart, may  
see another likenesse of God in  
Magistrates then in common per-  
sons: as the builders of the temple  
had a speciall wisedome and spi-  
rite, which God gaue them for  
that work which they were cho-  
sen vnto. So when *Samuel* had  
annointed *David*, he saith that the  
spirite of the Lord came vpon *i.Sam.16.13.*  
*David* from that day forward, as  
though he had another spirite af-  
ter, then he had before. So there is  
a difference betweene kings and  
subiects: though they be not gods,  
yet they are like God then other:  
the Prince is like a great image of  
God, the Magistrates are like lit-  
tle images of God, appointed to  
rule for God, to make lawes for  
God, to reward for God, to pu-  
nish for God, to speake for God,

*1.Sam.28.26.**2.Chron.9.6.**Psal.2.6.**Math.14.19.**2.Chron.9.8.*

to fight for God, to reforme for  
God: and therefore their battailes  
are called the Lords battailes,  
and their iudgements the Lords  
iudgements, and their thronethe  
Lordes throne , and the kings  
themselues , his kings , to shew  
that they are al to god like hands:  
by some he reacheth mercie, by  
some iustice , by some peace , by  
some counsell , as Christ distri-  
buted the loaves and the fishes  
by the hands of his disciples : this  
God requires of all, when he cals  
them gods, to rule as he would  
rule , judge as he would iudge,  
correct as he would correct, re-  
ward as he would reward , be-  
cause it is said that they are in  
steede of the Lord God, to doe  
as he would doe. This is a good  
studie for Magistrates in all their  
iudgements to consider, what  
God

God would doe , because they  
are in stede of God. I rule for  
God, I speake for God , I iudge  
for God , I reward for God , I  
correct for God : how would  
God doe ? how would he de-  
termine? And it shall be my sen-  
tence : as we should thinke how *Matth.11.39.*  
Christ prayed before we praise,  
and how hee spake before we  
speake , because his actions are  
our instructions : so they should  
thinke how Christ would iudge  
before they iudge, because Gods  
law is appointed for their law.  
Such a thought must needs le-  
*Dest.17.19.*  
uell the way before them , and  
put them in minde of a good  
and iust, and holy iudgement, be-  
cause God is good, and iust, and  
holie.

Thirdly, they are called gods,

to teach them how they should gouerne, howsoeuer other care for the glorie of God, the performance of his wil, the reformation of his church, Princes, and rulers, which are gods themselues, are to doe the busynesse of God as their owne busines : because they are gods, Gods busynesse is their busynesse, Gods law is their law, Gods honour is their honour. When the king, or iudge, or magistrate doth seek the kingdome and glorie of God, he should thinke that he seekes his own kingdome and glorie, and therefore seeke it and further it as earnestly & diligent- ly as he would his owne, and rule and iudge, and speake, and punish, and consult, as he would for him-

*Psal. 139.21.* selfe: even as *David* counted Gods foes his foes, and Gods friends his friends: and *Moses* persecuted them

*Exod. 32.27.*

the which were Idolaters against Num.16.15.  
God, as he did them which were  
traitors to him.

Fourthly, they are called gods  
to encourage them in their office,  
and to teach them that they need  
not feare nor dread the persons of  
men, but as God doth that which  
is iust and good without the ie-  
losie of men; so they should for-  
get themselues to be men, which  
are led by the armes betwene fa-  
vour and feare, and thinke them-  
selues gods which feare nothing.  
This boldnes is so necessarie in  
them, which shold iudge all alike,  
that in *Deut.3.28.* Moses encoura-  
geth *Joshua*: in *Joshua.2.18.* the peo-  
ple encourage him: in the 9.verse,  
God doth encourage him, saying,  
that he wil be with him: but here  
he is with him, for hearing God  
call them gods, shewes that God

is there, nay, that they are as God,  
1 Sam. 10.9.

which powres such a princelike  
spirite vpon them, as he did vpon  
*Saul*, so soone as he was king. So  
hearing that they are gods, it  
should change them, and make  
them excell the order of men, vntill  
they resemble God, after whō  
they are named: as *Salomon* stu-

1 King. 3.9.

1 King. 4.30.

died and prayed till hee was wi-  
ser then al that he gouerned. Then  
they need not blush to read this  
testimonie, *I haue said ye are gods,*  
*&c.* or else it will seeme a checke  
vnto them. As manie sit in gods  
place, and yet never knew that the

1 Sam. 25.25.

scripture called them gods, nor  
why they haue this name no  
more then *Naball*: so many play  
*Nabal* in their offices, and are rea-  
dier to aske who is *David*? who  
is Christ? when his cause comes  
before them, then speake or doe  
any

any thing for him. But the wome  
go before them like *Abigail*, as  
though God would shame them  
with the weaker vessel. Doth any  
man but they forget his name?  
Princes and rulers haue manie  
names of honour, but this is the  
honorablest name in their titles,  
that they are called gods: other  
names haue bene given them of  
men for reverence or flatterie, but  
no man could giue them this name  
but God himselfe. Therfore their  
name is a glasse wherin they may  
see their duetie, how God doth  
honour the, and how they should  
honour him, and think what am  
I more then he, that God should  
set me in his owne chaire, & giue  
me his owne name more then to  
another? he hath not done so to al.  
They which are called his chil-  
dren are happie, they which are

*2. Thess. 2. 4.*

called his disciples ar happier, they  
which are called his seruants are  
happier: but how happy are they  
whom he calleth gods? It seemes  
that if he could haue called them  
by a higher name then his owne  
he would haue called them by  
some other name; but this word  
is enough to put them in minde  
of all that they shoulde do: thinke  
that yee are gods, and it wil make  
you ashamed to obey the diuel, or  
the world, or the flesh in any  
thing. Therfore how can that Ro-  
manish Antichrist, which sits in the  
temple of God with hit kings &  
Magistrates, and set themselves a-  
gainst God be called gods? Are  
they gods: where Gods cause is  
worst heard: are they gods which  
make lawes against God? Are the  
gods persecuters of Gods childe?  
Nay doth he not ly which calst the  
noble

noble, or soucraigne, or gracious?  
If they deserue not their titles,  
how do they deserue their places?  
Can they thinke of their names  
and not be abashed? Can they sit  
downe in Gods place and speake  
against him? iudge against him?  
decree against him? Doth iniqui-  
tie become gods? doth partialitie  
become gods? do bribes become  
gods? They are greedie gods, Idol  
gods, belly gods, and may be terri-  
med gods, because they are like  
the God of this world, which  
do but staie like *Nebuchadne*<sup>2. Cor. 4.4.</sup>  
*zar*, vntill their iniquities be full,  
that they may be cast out like  
beastes, a detision to them whom  
they gouerne.

But they which regard this ho-  
nor able testimony of God, as *Ne-*  
*hemiah* said, whē he was tempted *Nehem. 6.11.*  
to fly, should such a mā as I fly? So

whē they are iēpted with bribeſ, say, ſhould ſuch a man as I take bribeſ? Should ſuch a man as I do wrong? Should ſuch a man as I be a liār? or ſwearer? or a ſcoſfer? or a drunkard? or a gameſter? or an iuſurer? or a prophaner? vpō whom all eyes are ſet to take their example, and would harken ſooner then vnto God himſelfe? Thē he refolueth to rule according to his name, knowing that all the ſoules which might be wonne by him, ſhalbe required of him, as the ſins of Iſrael were imputed to *Ieroboam*. Thus God doth flatter them as it were to profite them, and cals them gods, to teach them their due tie to God. All ſhould be godly, but they ſhould be like gods: that is, as I may ſay, more thē godly, or the next to God in godli-  
nes. If anie come betweene, they  
loſſe

2.King.15.30.

loose their honour, and should  
thinke themselves put downe like  
a guest which is set lower, or a  
Iustice turned out of his officc.  
For so God doth humble them,  
and disgrace them which disho-  
nour their callings, as he did *Saul*  
when the princely spirit departed  
from him, his sons & his daugh-  
ters, and his subiects did fauour  
*David* more then him, that he  
could do nothing with them: be-  
cause God did not loue him, he  
would not let his seruants loue  
him: but when *David* came to the  
crown, because he had grace  
with God, he prospered in all that  
he went about, & reformed what  
he would; for the Lord(as he saith)  
subdewed the people to him, that  
is, made them incline to his will:  
as we read of *Saul*, in the begin-  
ning of his raigne before he had

<sup>1. Sam. 22. 7.</sup>

<sup>1. Sam. 19. 4.</sup>

<sup>& 17.</sup>

<sup>1. Sam. 23. 17.</sup>

<sup>1. Sam. 14. 45.</sup>

<sup>2. Sam. 5. 10.</sup>

20      *The Magistrates*  
rebelled, a band of me did cleave  
vnto him : of whom it is said,  
whose hearts God had touched:  
*1 Sam. 10.26.* as though while the rulēs hearts  
do stand toward God, the peoples  
harts should stand towards them,  
& they should carry the like God  
to all their desires: as it is said of  
*1 Sam. 3.26.* *David*, whatsoeuer the king did,  
pleased all the people.

Thus their name telz them how  
they should rule, and by consequent,  
teacheth vs how we shold  
obey. God calz them gods, there  
fore he which contemneth them  
contemneth God: God calz them  
fathers, therefore we must rever  
ence them like fathers: God calz  
them Kings, Princes, Lords,  
judges, powers, rulers, and gouern  
ors, which are all names of ho  
nour: & shall we dishonor whom  
God doth honor? Our first lesson  
is,

is, Feare God: the next is, Honor <sup>Prou. 24.21.</sup> the king, 1. Pet. 2. 17. We may not put king before God, nor any other before the king, that is as <sup>8. Q. Rom. 13.5.</sup> Paul interpreteth, We must obey for conscience sake, not against conscience, for thē we put the king before God, which Christ saith, haue no power but from God, & <sup>John. 19.11.</sup> therfore cannot make themselues magistrates, no more thē they can make themselues gods. As none but God could giue this name, so no man which exalteth himselfe can <sup>Heb. 5.4.</sup> challenge this honor, no more thē <sup>Act. 1.8.</sup> Simon Magus was greater because he called himselfe a great ma; but they to whō God saith, *I have called you gods*, as though he had the naming & appointing of them. Every power is frō God, for by nature <sup>Rom. 13.7.</sup> no ma can chalēge power ouer other, but by the word: & therfore

22      *The Magistrates*

1. Pet. 2. 23.      cuerie soule which is subiect to  
God, must be subiect to them, for  
he which calls them kings, calls vs  
subiects: this is their patent, as the  
queene of Sheba said to *Solomon*,  
that God hath chosen the kings,  
and set them vpon the throne. As  
he said, and all things were made,  
so as he saith all things should be.  
Therefore vnlesse I say, that they  
haue their ordination from God,  
thought they be lords, and Judges,  
& Magistrates, yet are no Lords,  
no Judges, no Magistrats of God.  
And therefore the Pope and his  
Cardinals, to whom God neuer  
said, Yee are Lords, or Judges,  
or Magistrates, are no Lords, no  
Judges, no Magistrates of God:  
but that which the Lord saith,  
they are that they are, & no more,  
thogh they put on a triple crown,  
and as the Lord calls them, so men  
should

should call them; if they were worthy to be called as others were, Watchmen, Pastors, Doctors, & Teachers: but seeing they be not worthie of these titles, why should they haue higher? They which giue them more then the Lord giues them, make them proud and insolent, and tyrannous, more then they which are Lords and Judges, and Magistrates in deede. But for these titles and base borne honour, which they haue inftoched from men that puffe them, & trouble them like *Saul's* armor, 1.S. 17.39. they would either intend the dutie of ministars, and teach as the Apostles did, or else forsakethose offices, and be ashamed of abiding in that calling which belongeth not vnto them; as *Zacharie* speake-  
Zach.13.4.keth: whereas now they are so combred & mingled, as one faith  
.1.11.11.

Gm. II.

Ruth. I. 30.

24. *The Magistrates*  
of the Pope, he is neither God nor  
man: so may it be said of both  
him and his Cardinals, that they  
are neither good ministers, nor  
good magistrates, but linsie wolle-  
fie, a mingle mangle betweene  
both, and like neither. Seeking a  
superfluous title, they haue for-  
gotten all necessarie studies: for  
they neuer preach nor write, but  
to maintaine their kingdome,  
which fals like the towre of *Babel*,  
faster then they build. Therefore  
as *Naomi* said, call me no more  
*Naomi*, which signifieth beauti-  
ful, but cal me *Mara* which signi-  
fieth bitter. So they may say, call vs  
no more bishops, or pastors, or do-  
ctors, which signifieth preachers,  
but cal vs robbers, & sleepers, and  
giants, & pharisees, whom we suc-  
ceed, for they haue no other real  
why they shold be called bishops  
which

which do not watch, or pastors  
which do not feed, or doctors  
which do not teach, but that the  
Idols were called gods, though  
Exod. 20. 23.  
they were vnlike God. If their  
bodies had growne as far out of  
square since Christ's ascension, as  
their titles, & pompe, and honor,  
they might stand in the maine sea  
and not drowne, for their heads  
would be aboue the water. It  
followeth. *But ye shal die as a man.*  
Here he distinguishest betweene  
mortall gods, and the immortall  
God. Yee haue seene their glo-  
rie, now behold their end; *They  
shall die like other.* It had bene a  
great Sessions for all other to  
die, but for Magistrates, for  
Princes, for Kings, for Em-  
perors to die as they die, what a bat-  
tell is this? which leaues no man

alive, shall the gods die to? He giues them their title, but he tels them their lot. Though their power, though their welth, though their honour, though their titles, though their tyra[n]nie, though their traine, though their friends, though their eas[e], though their pleasure, though their diet, though their clothing be not like other, yet their end shall be like other, nay their ends are like to be more feareful th[an] other: for God makes them examples of great mē, as he did of *Pharao*, & therfore we see so manie strange and sodain deaths of Princes more then of other. Therefore he spake with the least when he said, *Yee shall die like other*: for few of them escape the sword, knife, or poison, which other never feare: but if all your  
sub-

subiectes were your friends, yet  
yee shall die like other: for are ye  
not cold when winter comes? are  
ye not withered whē age comes?  
are yee not weake when sicknesse  
comes? and shall yee not go whē  
death comes? Therefore be not  
proud of thine honor, as though  
it would last alwayes, for thou  
shalt die, and then all thine honor  
shall forsake thee, and another  
shall rise in thy place, as great as  
thou, and when his glasse is run,  
another shall follow him, and so  
another till death haue all. Be not  
cruell in thine authoritic, as  
though it would last alwayes, for  
thou shalt die, and then thine au-  
thority shall die with thee, & they  
which remaine aliue shall send  
curses after thee, because thy life  
was a scourge. Be not secure for  
thy wealth, as though it would

last alwayes, for thou shalt die, &  
then another shall take thy riches,  
and thou shalt go to giue account  
how thou cameſt by them. How  
many things doth he implice whē  
he ſaith *ye ſhall die*? this is a barre  
in their armes; which makes the  
proudest peacocke lay downe his  
feathers ſo often as he thinks vpō  
it, though he prickē them up at  
gaine. Wherby the holy Ghost  
would haue them learene, that no  
thing will make them liue, and  
rule, and deale ſo well in their  
thrones; as to remembē that they  
ſhall die and ſhortly giue account  
for all. Signifying that prosperity  
makes vs forgetfull of our ende,  
and that these mortall gods liue as  
though they were immortall. A  
hard thing for Princes to remem-  
ber death, when they haue no lei-  
ſure to thinke of it, but chop in the  
earth

earth before they be wate. Like a  
man which walketh ouer a field  
couered with snow , sees not his  
way , but when he thinkest run  
on , suddenly falls into a pit : even  
so they which haue all things at  
will , and swim in pleasure , which  
as snow couereth their way , and  
dazeleth their sight , while they  
think to liue on & to reioyce still ,  
suddenly rush vpō death , & make  
shipwrack in the calme sea . Ther-  
fore it is good for them to heare  
they ar gods : so it is meet to know  
they shal dy . Wherfore *ye shall dy*  
faith he in the next words , as if he  
would preuent some conceit  
that they would take of words  
which he cast ouer before , he coule  
them quickly before they syve , &  
deferes not to another time , but  
where he calleth them gods , thereto  
he calleth them wormes meat , lest

they should crow betweene the  
praise and the checke.

I have saide ye are gods, but ye  
shall die. But for this die manie  
would liue a mottie lile, and feast,  
and sport, and let the world slide:  
but the remembrance of death is  
like a dampe which puts out all  
the lights of pleasure, and makes  
him reb, and frowne, and whine  
which thinks vpon it, as if a mote  
were in his eye. O how heauie til-  
lings is this to hear: thou shalt dy  
from him which hath life and  
death in his owne hands: when  
the messenger is sent to the which  
raigne like gods: as if he should  
say, even you which glister like  
Angels, whom al the world ad-  
mires, and lies, & bows to: which  
are called honorable, mighty and  
gracious Lords: I will tell you to  
what your honor shall come: first

ye

ye shall wax old like other, then  
ye shall fall sicke like other, then  
ye shall die like other, then ye  
shalbe buried like other, then ye  
shalbe consumed like other, then  
ye shall be iudged like other, even  
like the beggers which grie at  
your gate. One sickens; the other  
sickens; one dies, the other dies;  
one rots, the other rots. I spake in  
the graue &c shew me which was  
*Dimes*, and which was *Lazarus*.  
This is some cōfort to the poore,  
that once he shall be like the rich:  
one day he shall be as welthie, as  
michtie, as gloriouſ, as a king:  
one houre of death will make the  
al alike: they which crowed ouer  
other, and looked downe vpon  
them like oakes, other shall walke  
vpon them like wormes, and they  
shall be gone as if they had never  
been. Whicke is *Alexander* that

32      *The Magistrates*  
conquered all the world, and after  
sought for another, because one  
would not satisfie him? Where is  
*Zerxes*, which could not number  
his armie for multitude? Where is  
*Nemrod* which built his nest in  
the clouds? Where is *Sampson*  
which slew an armie with the  
jaw of a rasse? Where is *Constantine*,  
*Nero*, *Galigna*, *Titus*, *Vespasian*,  
*Domicius*, thunderboltes in  
their kinds? One hundred Princes  
of England are dead and but one  
alive: the rest are gone to giue ac-  
count how they ruled here, when  
they sustained the person of God.  
*VVho v would haue thought* (saith  
*Ieremy*) *that the enemy should haue*  
*entered into Ierusalem, and spoiled*  
*this faire Citie?* yet he brake in-  
to it, and Ierusalem was ransackt  
like other. Who would haue  
thought that *Herod* which was ho-  
nored,

norred like a God, shold haue bin  
devoured with wormes, and sa-  
uour that none could abide him  
yet while he was in his pomp, so-  
dainly he was strokē, & al his glo-  
rie eatē with wormis. Whō wold  
haue thought that *Iſabel*, that  
beautiful tēptation, shold haue bin  
gnawn of dogs? yet she was cast to  
dogs, & not an eat left to leasō the  
graue. What wold he think that  
should haue ſene *Salomon* in his  
royalty, & after ſee him in the claye?  
O world vnworthie to be belo-  
ued! who hath made this proud  
ſlaughter? Age, Sicknes, & Death  
the three ſomoners which haue  
no reſpect of perſons, made them  
pay the ransomethēſclues, & bow  
to the earth whence they came:  
there lie the men which were cal-  
led gods. How ſoonethe flower  
of this world is faded! Yesterdaу

the tallest Cedar in Libanus, to day  
like a broken sticke troden vnder  
foote: yesterday the stateliest vpon  
earth, to day shrowded in earth,  
forsaken, forgotten, that the poo-  
lest wretch aliue would not be  
like vnto him, which yesterday  
crouched & bowed to his knees.  
Then wro to them which had the  
names of God and the sinnes of  
men, for *the mighty* ( saith Esay )  
*shalbe mighty tormentred*. All their  
fiends, and subiects, and seruants  
forlake them, because they go to  
prison, to tri the mercie of hell, &  
take what the spirite of darkness  
will heape vpon them. There lie  
the men which were called gods,  
and thus ends the pilgrimage of  
kings, princes, and rulers, this is  
our life: while we enjoy it we  
loose it: like the sunne which flieth  
twifter than an arrow, and yet no

man perceives that it moves. He  
which liued 900, yeers could not  
hold out one houre longer, and  
what hath he now more then the  
child which liued but a yare?  
Where are they which founded  
this goodly Citie? which posse-  
sed these faire houses? which wal-  
ked these pleasant fields? which  
erected these stately temples? which  
kneeled in these seates? which  
preached out of this place but 300  
yeares ago? Is not earth turned to  
earth? and shall not our sunne set  
like theirs whē the night comes?  
Yet we cannot beleue that death  
wil dealc with vs as he hath dealt  
with them, though all men die,  
yet everie man dreames, I shall  
scape, or at least I shal live till I be  
old. This is strange, men cannot  
thinke that God will doe againe  
that which he doth dayly, or that

Gen. 5.27.

he will deale with them as he deales with other. Tell vs that all other shall die, and we beleue it: tell one of vs that we shall die, and we beleue it sooner of all then of one: though we be sore, though we be weak, though we be sick, though we be elder then those whom we follow to the ground. So they thought which lie in this mould vnder your feet, as you do. If wisedome, or riches, or fauour could haue entreated death, these which liued before vs would haue kept our possessions frō vs: but death would take no baile, weare all tenants at will, and we must leauie this cottage whensoeuer the landlord wil put another in our roome, at a yeares, at a monethes, at a weeks, at a dayes, at an houres warning or leffe. The cloch which we weare vpon our  
baeki.

*Scripature*

backes, the graues which are vnder our feet, the sunne which sets ouer our heads, the meate which goes into our mouthes, do cry unto vs, that we shall weare, & let, & die, like the beasts, and foulcs, and fishes, which now are dead in our dishes, but euен now were liying in their elements. Our fathers haue sommoned vs, and we must somon our children to the graue. Euerie thing, euerie day suffereth some eclipse, nothing stands at a stay, but one creature calst to another, let vs leau this world, while we play our pageants vpon this stage of short continuance, euerie man hath a part, some longer, & some shorter, & while the actors are at it, sodainly death steps vpon the stage like a haulke, which separates one of the doves from the flight, and shoores his dart,

C iiiij

where it lighteth, there falleth one of the actors dead before them, & makes all the rest agast. They triste and mourne, & bury him, and then to the sport againe: while they sing, and play, and daunce, death comes againe and strikes another: there he lies, they mourne him and buri him, as they did the former, and play againe: so one after another till the players be vanisched, like the acceiters which came before Christ, and death is the last vpon the stage. So the figure of this word passeth away. Manie which stand here may lie here or elsewhere within this twelvemonth: but thou thinkest it is not I, and he thinketh it is not he, but he which thinketh so, commeth soonest to it: if we should live but a yeare, we would prepare our selues to die, and do all that God would

would haue us, that we might  
live in heauen, and scape the fierie  
lake, where the glutton hath not  
a droppe of water to coole the tip  
of his tongue. But now we know  
not whether we shall live a while  
to an end, we wil do nothing that  
he bids vs, but abide the vengeance  
soone is taken after another, and  
because we are not ready, there-  
fore we go agaist our will like  
mene wite out of Sodom. This is  
our fashion to set the best last, un-  
till we cannot forsake our sinnes,  
nor hope of mercie. Thus I haue  
proclaimed to all Kings, Princes,  
Judges, Counsellors, and Magi-  
strates, that whiche ~~Egypt~~ did to one,  
set thy thinges in order for thou  
shalt die. Yet 25. yeares were be-  
hind, when the Prophet warned  
him to set all things in order, yet  
I cannot promise you 25. yeares,

Seretary princes doe not raigne so longe, for one that doth. That which *Ezay* spake to one, heere God pronounceth of all, *Yee shall die*: therefore take the message which is sent vnto you, & when you thinke of your honor, think of your end. These two remembraunces to beare in mind, that yee are gods, and thinke that yee shall die. The holy ghost thought enough to teach you how to live, and how to rule: and for vs that have not so much as the name of an immortall thing, like them which are called gods, that we may be like God hereafter: let vs prepare before the accompt, for wee are in hand, but they which left the world before the world left them. *1 Cor. 3. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 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A GODLY PRAYER  
TO BE SAID AT  
all times.

Because I haue sinned O Lord, and done wickedly in thy sight, and provoked thee to anger by my abominable wickednes; now king my bodie which thou hast ordained a vessel for thine honour; an instrument to most detestable filthines, O Lord be merciful unto me, & pardon me this great wickidnes; loose not upon me good fashions and shewes of iustice, neither let thou draw against me the sword of judgement, for thou knowest I that am but dust stand in thy presence, when thy wrathfull indignation commeth forth

A Prayer.

as a whirlwind, and thy heauie  
desolation as a mightie tempest:  
seeing the earth trembleth, the  
depthes are discouered, and the  
verie heauens are shaken when  
thou art angrie? Exercise not ther-  
fore thy furie agaist me, that am  
blit as chaffe before the wind, and  
as stubble against a flaming fire:  
though I haue sinned grievouslie  
in thy sight, preserving my wi-  
llfull desite before thy holy com-  
mandement: esteeming the plea-  
sure of a momens before eternall,  
and everlasting ioyes: nay, which  
is worse, making more account  
of vilenesse and vanitie, and ex-  
treame folly, and madnes, then of  
the glory and maiestie of the most  
excellent, wonderfull, and blessed  
God, nothing dreading his dis-  
pleasure whose wrath maketh  
the diuels to quake, and burneth

OF PRAYER.

vnquenchable vnto the bottom-  
lesse pit of hell: whose mightis so  
great that by the breath of his no-  
strils he is able in the twinkling  
of an eye to destroy a thousand  
worlds: yet lass I bold, i profit-  
ting my selfe before the throne of  
thy maiestie, heartily to beseech  
and humblelie to entreat thee, that  
thou wilst not deal with me aé-  
ording to my merites, for I have  
deserued that thou shouldest smite  
downe fire and brimstone from  
out of heauen vpon me to deuour  
me, or to open the earth vnder-  
neath me, to swallow me vp  
quicke vnleshedly. but thou art gra-  
cious and full of compassion, and  
rich in mercies, therefore do men  
put their trust vnder the shadow  
of thy wings. I haue none wher  
unto to flie vnto but thee, wch in  
earth, or wherelse I may receive any  
lent

A Prayer.

comfort, but at thy fauourable  
hands, which are stretched out  
day and night to receiue all that  
by earnest repentance turne vnto  
thee, being readie to ease all  
those that are laden with the  
burthen of their sinne, and to re-  
fresh their distressed consiences.  
In the multitude of thy mercies  
I approach vnto thee O Lord,  
desiring thee to looke downe  
from the height of thy sanctuarie  
vpon me poore and wretched  
sinnet, and to wipe away mine  
offences and to blot out my mis-  
deedes, especiallie this my vn-  
gracious, vncleane, and vngod-  
ly act, that it may not come vp  
in remembrance with thee, nor  
be imputed to me for euer, for  
thy sonnes sake O Lord, in  
whome thou art well pleased,  
in whom thou wast fully satis-  
fied

A Prayer.

fied vpon the crosse for my  
sinnes : graunt me free pardon  
and remission of that I haue so  
foolishlie by my exceeding frail-  
tie committed against thee in this  
shamefull deed. But O thou my  
vncleane and vnthankfull soule  
my vngodly and rebellious heart  
what did I sinfull wretch , and  
execable caytife , so blindly and  
desperatlie attempt ? How art  
thou become quite sencelesse,  
that thou wast so readie to an-  
ger thy most louing God , and  
to prouoke thy most mightie  
judge , that thou mightest satis-  
fie thy filthie flesh , suborned both  
by thine and Gods most mali-  
tious aduersarie , to grieue and  
vex the spirit of the Lord , and to  
damne thy self for euer? Hath not  
God of his singular fauour made

A Prayer.

the heauens of old; and placed the sun and moone in them, two glorious lights with innumerable startes, a wonderfull workmanship for thy vse and benefite? Hath he not lifted vp the clouds by his strong arm, and heaped treasures of raine, haile, and snow to doe thee service? Hath he not in the midst of the world laid the foundations of the earth, that thou mightest have a stable habitation, and on high from thence behold everidway thou lookest the wals of his beautifull pallace. Hath he not gathered the waters into one place, and made the drie land appear, and drawne forth by his power a pure substance of aire betwene heauē & earth, that fishes might multiply in the seas, foules in great aboundāce in the open face of the firmament, tender

plants

*A Prayer.*

plants, hearbs, flowers, and trees  
in all varietie, grow and fructifie  
vpon the ground: yea creeping  
things, cattell and beasts increase  
in infinite number; in pastures,  
fields, gardes, orchards & groves  
and all these to doe thee pleasure?  
Hath he not further giuen thee  
springs and riuers, gold and siluer,  
pearles and iewels; euен plenty  
of streames, stoanes, and mettal, to  
furnish thee with whatsoeuer for  
profite thou needest, or for plea-  
sure desirest? Hath he not made  
thee Lord and ruler ouer all his  
creatures, euен ouer the huge Ele-  
phants, the Whale, the strong  
Lion, and Vnicorne, and horse of  
warre? ouer the sauage Tigars,  
beares & wolues? ouer the mighty  
Eagle, Griffin, Vlntur, Ostrich  
and haulke? Art thou not clad &  
defended, fed & enriched, cheered

D

*A Prayer.*

and renowned by these his creatures, & that al the parts of thy bo-  
die, & senses of thy minde might  
be partakers of his goodnes, and  
with his sweetnes refreshed, com-  
forted & delighted in great mea-  
sure? Yea aboue all this, hath he  
not breathed into thy bodie an  
immortall soule, that thou migh-  
test remaine with him in glorie  
for euer? Did he not at the first  
frame thee like vnto himselfe,  
that he might therefore loue thee  
as his sonne? Did he not cast into  
thy spirit the beames of his wise-  
dome, that thou through thy un-  
derstanding mighdest behold him  
& his glory & stirred vp sparkes  
of goodnes in thy heart, that thou  
mighdest by thy affection imbrace  
him and his bountie, and be made  
perfectly blessed by his infinite  
happinesse, who when *Adam* thy  
vngrate-

*A Prayer.*

vngratefull father by distrusting  
him that had faithfully promised,  
was throughly able to fulfill his  
will, and resolutely determined  
exceedingly to aduance him,  
hauing giuen him this whole  
world in testimonie thereof by  
discontenting his minde with the  
excellent estate he was placed  
in of vnspeakable loue, unlesse  
he might be as good as God him-  
selfe, proudly desiring to make  
dust the fellow of him who was  
from everlasting infinitly full of  
wisedome, power, grace and ma-  
iestie, and had done all this at  
the perswasion of the most tra-  
terous rebel of his right gracious  
king, and spitefull enimie of his  
most bountifull master, even then  
when this most villanous con-  
spiring with Gods notorious ad-  
uersarie, had deserued immor-

D ij

*A Prayer.*

tall hatred against him & all that pertained vnto him: yea thee as yet vnborne, but contained in him whose whole masse by this impious disobedience became by iust iudgement a temple of curst estate for euer, and for euer: thou also thy selfe bringing forth fruite of cōtempt of his Law, who is most holy, mercifull and mightie: yet euen then I say, of vnspeakable pitiē and compassion intended, nay promised, nay laboured to deliuer him and thee from that dreadfull vengeance which ye had purchased by your own wicked and vngratious demerits, and to reconciley you base abiects and vile castaways, and yet stubborne and spightfull haters of the great God Iehouah, who when there was no meanes to be found in heauen, nor seas, nor in the earth, nor vnder-

*A Prayer.*

der the earth , but that he should  
damne his onely begotten sonne,  
the verie brightnes of his glorie,  
who never offended him, but was  
an eternall delight ynto his soule,  
and reioycing vnto his spirit, that  
thou mightest be sauued, a grosse  
lumpe of slime and clay , still vex-  
ing him by thy wickednes: yet  
deliuered his sonne into the full  
power of Sathan, to giv him to a  
most shameful death, by the hands  
of most detestable persons , and  
did cast him farre away out of his  
fauour, and threw him downe  
into the bottomlesse pit of his vn-  
supportable wrath and indignati-  
on, that thou mightest be placed  
betweene his owne armes in the  
kingdome of heauen, in all roial-  
tie and glorie, as his deere and  
entirely beloued sonne. Whie  
therfore wast thou ô my vnholy

A Prayer.

and vnhankfull nature so readie  
and prone, so violent and head-  
long to commit thinges highly  
displeasant in his sight, who in a  
manner, and as farre as it was pos-  
sible flew himselfe for thy safie  
when he had no creature so dis-  
obedient vnto him as thee? O thou  
my inward soule, and spirite of  
my minde awake and stand vp to  
defend thyselfe, for thou art besie-  
ged with mightie enimies, the  
prince of darknesse, the rulers of  
the aire, the spirituall craftiness  
and pollicies of hell! why arisest  
thou not thou sluggard? thy foes  
in great nisbury are prepared with  
manie ambushmentes, hauing a  
huge armie all maliciously bent  
with venomous darter to pearce  
thorow thy heart: they are ente-  
red thy hold at all five gates of  
thy outward fences: yea they  
haue

haue broken downe thy inward  
doores, and haue left thee but one  
window towards heauen to e-  
scape by , euен thy prayars where-  
to the spirite of God waiteth thy  
speedie comming : make hast o  
thou heauie with sleepe, or thou  
art taken by thy cruell enimies,  
whose handes are of iron , and  
their teeth of steele : grinde  
thy verie bones to powder : har-  
ken no longer to thy mockynge  
harlot, thy wicked appynt, which  
lyng in thy belowe , desireth  
nothing but thy vtter destrucci-  
on ; shee perswadeth thee that  
thou art in no present daunger,  
that shee may reioice at thy mi-  
serable end. It may be thou thin-  
kest O thou chiefe of fooles and  
oxe that art fed to the slaughter,  
that though thou go on a little  
shorter and do Dijij

way in thy pleasant path, thou  
maist returne backe when thou  
wilt, and thy little wandring will  
not greatly be regarded. O thou  
vnwise and sottish of heart: when  
wilt thou vnderstand? Hath the  
sonne of God indured such paine  
for the smalleſt of thy ſinnes, and  
makeſt thou ſo light account of  
ſo grievous crimes? Doth the  
law thundre curses, and plagues,  
and euery thing torments againſt  
thy leaſt vnpredinate motions, and  
diſt thou no dread to performe  
ſo shameleſſe a practice? Knoweſt  
thou not that the eyes of God and  
hiſ Angels behold the doing that  
thou wouldeſt be ashamed to do  
in the preſence of vngodly men,  
or vncleane beaſts? or doeſt thou  
not conſider how thou diſdeſt  
grieue the ſpirite of God, who  
hath vouchſafed of hiſ infinite  
mercie

A Prayer.

mercie to dwell in thy bodie to  
this end , chiefly that he might  
mortifie thy carnall lusts ? Why  
didst thou then defile his temple  
which he hath sanctified to be an  
house for himself to dwell in ? take  
heed thou drive not out so wor-  
thic and noble a guest , by such  
swinish and fleshly behauisour,  
who if he once depart , then shalt  
thou be an hold for diuels , and  
legions of damned spirites , that  
they may stiffe thee ful of al man-  
ner of iniquitie , and then at length  
become pitch and brimstone to  
maintaine the fire of Gods scor-  
ching wrath in thy sinewes , spi-  
rites , and inward bowels , drinking  
out in full measure the dregges of  
the wine of his rage and fury : and  
canst thou be so blind and reach-  
lesse , that for the vaine pleasure of  
sinne for a little while , thou wilt

A Prayer.

constraine God to torment thee  
everlastingly, who it may be euen  
at this instant, if thou wilt still  
trie his patience and long suffe-  
rance, will sodainly take thy spi-  
rite from thee, or come in iudge-  
ment to recompence to all sinners  
by his finall sentence in the bur-  
ning of the whole world, the sti-  
pend of horror, shame, confusion  
& vtter reprobation: and waigh  
with thy selfe that to approch to  
**God** is the chiefest ioy of the cho-  
sen, to behold his glorious coun-  
tenance in the face of his sonne,  
whereas thy sinnes doe separate  
thee from him, and make thee a-  
fraid to speake to him by prayers,  
which is thy chiefest and greatest  
solace in this mortall life. How  
much more wil thy vngodlynesse  
make thee wish delay of the last  
iudgement, the speedie and pre-  
sent

A Prayer.

sent comming whereof is a chiefe  
prop of our fight , in the midst of  
so manie troubles and temptati-  
ons: and withall, remember how  
the diuell that roring lyon labou-  
reth by this impure act to make  
thee most filthie and lothsome in  
the sight of God, and reioyceth to  
see thy gracious father , mercifull  
Sauour , and comfortable sancti-  
fier so abused and withstood , and  
angred by thee whom he hath  
wonderfully made , carefully pre-  
serued and deereley redeemed , and  
tenderly loued , that if it may be  
thou shouldest by viter apostacie  
dishonour him in the face of the  
world , who hath aduanced thee  
in the presence of all his Angels:  
and though thou be so sure in  
faith that thou canst not vitterly  
fall ( the consideration whereof  
should make thee more dutifull

A Prayer.

and not incourage thee in a sinful course) yet maist thou by little and little , and by often falling, bring thy selfe into a better liking, both of the wicked , and of wickednes it selfe, whom thou oughtest to hate with a perfect hatred, and then God by just iudgement cast thee into a sure sleepe, that thy filthiness may be seene of men, and thou condemned to the griefe of the righteous , and scor ned to thy shame of the vngodly: and in the meane season , by provoking Gods iudgement, be spoiled of thy goodly ornaments, of thy godly desires , of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith , of stedfast waitings through hope: of constant suffering by patience, and heartie rejoycings

A Prayer.

ioicings from loue. In the perfect consummation of which things because all happiness consisteth, beware thou carelesse wretch, lest sodainly by thy abominable filthinesse, thou either for a time wholly depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirite, to the glorie of God the Father. But why doe I vitter my voice, or strive to make a dead carkas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dweling place, that my wandring soule may heare the voice of her shepheard, and follow thee whither soever thou leadest: nay of thy tender compassion take me vp vpon thy shoulders, and carrie me gently into thy fold againe:

A Prayer.

for theeues haue stolne me away,  
and haue bound my feete so that I  
cannot go, and they watch for me  
vntil thou art gone that they may  
carrie me away quicke from thy  
pastures: O do thou therfore pre-  
sently deliuer me , and giue me  
thy helping hand : O cast thou  
downe by thy spirite my raging  
lust, and by thy grace subdue  
mine vntamed affection. I am  
weake O Lord and vnable to re-  
sist the force of my. mightie ad-  
uersarie: send thy helpe from a-  
bove, and saue me out of the iawes  
of the cruell lion: thou hast de-  
liuered me out of the mouth of  
hell ; ô let not the gates thereof a-  
nie more preuaile against me:  
let me not anie longer be occu-  
pied in vngodliness, least mine  
enime triumph ouer me , saying  
in his malicious hart, there, there,

so

*A Prayer.*

so would I haue it. Let this sinne  
be farre from me ô Lord, that I  
should defile my selfe anie more  
with this notorious wickednesse:  
worke therefore in mine heart an  
utter detestation of it, that I may  
euer hereafter keepe my selfe pure  
and vnspotted for thy kingdome.  
Thou that art able to make of  
stones children to *Abraham*, mol-  
lifie I praie thee my stonic heart,  
that all manner of sonlike affecti-  
ons may be imprinted therein:  
plucke vp ô good father these  
rootes of bitternesse, that no vnfa-  
uorie fruite may come of the  
tree which thou by thine owne  
hand hast planted. I desire, I looke,  
I call, I crie, for thy assistance, that  
I may cōquer this vnruly motiō.  
O blessed sauiour, that hast grāted  
so manie petitions vpon earth to  
them that were carefull for the

bodie, fulfill I pray thee this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparell, but for thine heauenlie grace and inspiration: yea let me lose all those rather then be left to my sinfull flesh, that I should be ruled anie longer thereby. Mortifie good father in me the old bodie of sinne, and giue vnto me a new bodie, purged fro these dead workes to serue the living God: renew my spirite daily, that I may cast away these works of darknes: let it be enough o merciful Father, that my weaknesse in failing heretofore, hath bin made known vnto me least I shold be too proud. Now let thy strength appeare, in putting this mine enimie vnder my feete, that thereby I may be bold to put my confidence in thee. Why should

my

my bodie made by thine hand,  
and my soule framed according to  
thine image, be giuen ouer as a  
pray into the hands of Sathan?  
Deliver me ô Lord from the snare  
of the hunter, and preserue me  
from the hand of mine enimie,  
who lieth in waite for my spiritu-  
all life, and laboureth mine euer-  
lasting destruction: so shal I praise  
thee for thy great goodnes, and  
magnifie thy name for giuing me  
conquest ouer my aduersarie that  
is too strong for me. To thee I fly  
for succour till this tempest be o-  
uer past : hide me I pray thee vnder  
thy shield & buckler, that none  
of the fierie darteres of Sathan take  
hold on me. Good Lord for the  
loue thou bearest vnto mankind,  
or thy sons sake, who hath taken  
our nature vpon him, graunt that  
I may not be tempted aboue my

E

strength, and that in all tempta-  
tions I may flie vnto thee, as a  
horne of my saluation, yeelding  
thee most humble and heartie  
thankes for that thou hast giuen  
me a desire to withstand my sin-  
full flesh: which thy worke I be-  
seech thee for thy namesake to  
perfect and fully ac-  
complish.

*VWatch and pray lest you enter into temptation: the spirite indeed is willing but the flesh is weake.  
Matth.26.41.*

Ano-



Eust.

1681